

Te Toka Tūmoana: Supporting the Navigation of Indigenous Wellbeing in Colonised Waters



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TE MATA PUNENGA O TE KOTAHĪ



The metaphor of “he toka tū moana” has come from the heritage of the people. It is not a new metaphor, but it is an old one to bring forward and apply to the leaders of the future. The strong leaders of iwi were described this way.



Ko rātou ngā toka tū moana. Ka ākina rātou e ngā ngaru o te moana. Ka ākina e te tai, ka ākina e ngā hau. Engari ahakoa pēhea ka tū tonu, ka tū tonu. They are the rocks standing in the sea. They are bashed by the waves of the ocean. They are dashed by the tide. They are struck by the winds. But no matter what hits them, they stand and they stand. (p.56)”







On 5 November 1881, the militia and volunteers arrived at the gates of the undefended settlement. Although a colonel was nominally in command, the force was led by the Native Minister, mounted on a white charger. The troops were equipped with artillery and had been ordered to shoot at the slightest hint of resistance. Mounted on a nearby hill and trained on the village was a six-pounder Armstrong gun. (p.236)



When the cavalry approached, there were only two lines of defence; the first, a chorus of 200 boys, the second, a chanting of girls. On Te Whiti's clear orders, there was no recourse to arms, despite the rape of women, theft of heirlooms and household property, burning of homes and crops, taking of stock, and forced transportations that ensued. There was no resistance again when Tohu and Te Whiti were imprisoned and charged with sedition. (p.8)



This old kuia used to when this particular men, used to go past, she would see them she would go 'nasty' men, he was a nasty man and he would walk back, nasty, I didn't then what that meant, but they were the soldiers. Look at them 'nasty men' and come back with the Pākehā diseases, it was either syphilis, gonorrhea that type of diseases and that why, there were called the 'nasty diseases' because the wahine got it. (Reinfelds et.al. p.43)



It has been well documented that an early transmission to parenthood has far reaching physical, social and emotional consequences for young women, including an increased risk of antenatal complications and mortality, failure to complete schooling, socio-economic disadvantage, welfare dependence, marital difficulties, maternal depression, and less competent parenting. (Woodward, Horwood & Fergusson, 2001, p. 3)



The Public Health discourse provides linguistic resources that construct early childbearing as pathological; a pathology that extends to all areas of teenage mothers' lives. This discourse offers a dominant framework for research in this area and additionally suggests a requirement for public health surveillance and intervention to manage individuals (Nash 2001, p. 310).



The representation of Maori as ‘problem’ is more than an imagining. Instead, it has a materiality in the form of how knowledge and power are produced and how these are implemented in the health policy sector. Smith describes problematising indigenous peoples as a Western obsession (1999). The representation of Māori as ‘problem’ justifies the growth of the institutions and instruments involved in the surveillance, the management, and the control of Māori sexual and reproductive health. (Green, 2011; p.38)



(i) the privilege given to forms of statistical explanation that favour a positivist over a hermeneutic account, embedded in the practical-theoretical “at risk” concept; (ii) the preference for behaviourist and reductionist models that isolate behaviour from its social context; and (iii) the support given to an authoritative concept of culture that inhibits recognition of actual and lived cultural practices. (p. 202)



One catalogue of problematic aspects of early childhood along with conduct disorder and low educational achievement, affording a way of indicating culture as problematic (p. 313).



Mates & Dates is a best practice, multi-year programme designed for NZ secondary school students across years 9-13 to promote safe, healthy and respectful relationships. (ACC, p.3)

Mates & Dates supports the National Education Goals (NEG):

- NEG 9 – It is culturally appropriate for all and supports success by Māori (p.6)



- kaupapa Māori best practice is missing from the programme, although some of the principles are implicit
- there is little acknowledgment of the principles and values of Pacific society, and this needs to be explicitly articulated
- the needs of people with disabilities were not addressed, specifically the accessibility requirements of deaf students and students on the autism spectrum (p.ii)



Kaupapa Māori principles need to be explicitly articulated in course materials. There must be acknowledgement and inclusion of the needs of Pacific participants. The needs of deaf students, students on the autism spectrum and students with other disabilities must also be acknowledged - course design should be improved to enable access, engagement, and learning. Resources need to reflect their audience if they are to resonate and have meaning . (p. v)



- Subtitles have been added to all films for hearing impaired students.
- Films have been updated to reflect the New Zealand context.
- Worksheets have been replaced with workbooks for students.
- All role plays and continuums have been reviewed by a subject matter expert and have also been peer reviewed.
- Certain worksheet based activities have been replaced with discussion based or interactive activities. ^[1]_{SEP}



Table 9 Ethnic differences in students' intentions to engage in healthy relationship behaviours

Would you post a really embarrassing picture of your partners on social media even if you knew it would upset them?

| Ethnicity | No, definitely not | Probably not | Probably | Yes definitely |
|----------------------|--------------------|--------------|----------|----------------|
| Māori (n=665) | 61% | 24% | 10% | 4% |
| Non- Māori (n=2449) | 67% | 21% | 6% | 4% |
| Pacific (n=233) | 57% | 24% | 11% | 5% |
| Non-Pacific (n=2880) | 66% | 22% | 7% | 3% |
| Asian (n=282) | 60% | 26% | 6% | 5% |
| Non-Asian (n=2831) | 66% | 22% | 7% | 3% |



We absolutely must invest in relationship, consent and sexuality education in every school and it needs to be delivered by teachers.

It is irresponsible that such a significant sum of money is being used to fund this programme when it is being taught in a way that is inconsistent with effective education practice and education policy.

(NZ Herald August 8, 2018)



Sexual violence, like so many forms of violence experienced by Māori, will not be reduced by programmes like *Mates and Dates*. The programme is unconnected to the realities of Māori and fails to draw on the wealth of historical and contemporary Māori knowledges and practices associated with healthy relationships. August 7, 2018